THE LITURGY

Of the Church of

ENGLAND

asserted in

A Sermon.

Preached at the Chappel of the *Savoy*, before the *French Congregation*, which usually Assembles in that place, upon the first day that Divine Service was there celebrated according to the *Liturgy* of the Church of *ENGLAND*.

By JOHN DUREL Minister of the Gospel.
Translated into English by *G. B.* Doctor in Physick.

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APPROBATIO.

REcensui hanc Concionem Domini *Joannis Durel* in versum decimum sextum 1 *Cor. cap.* 11. in qua nihil reperio Fidei aut bonis moribus contrarium, quo minus cum utilitate publica imprimi possit.

G. Stradling, Reverendo in Christo Patri *Gilberto* Episc *Lond.* à Sac Domesticis.

To his Excellency *JAMES*, *Duke*, *Marqueſs and Earl of* Ormond, *Earl of* Brecknock *and* Oſſory, *Viſcount* Thurles, *Lord Baron of* Lanthony *and* Arclo, *Lord of the Regalities and Liberties of the County of* Tiperary, *Chancellor of the Univerſity of* Dublin, *Lord Lieutenant General, and General Governor of his Majeſties Kingdom of* Ireland, *one of the Lords of His Majeſties moſt Honourable Privy Council in his Kingdoms of* England, Scotland, *and* Ireland, *Lord Steward of his Majeſties Houſhold, Gentleman of his Majeſties Bed-Chamber, and Knight of the moſt Noble Order of the Garter.*

May it pleaſe Your Excellency,

AS I had no other aim when I made this Sermon, but only the private Inſtruction of my Auditors; ſo would it never have come into my thoughts to expoſe it to publick view and cenſure, had not Your *Excellency* in ſome ſort impoſed upon

me a neceſſity of ſo doing; partly by letting me know that ſuch was Your *Excellencies* pleaſure; partly by declaring after You had heard it, that You judged it ſuch as might contribute ſomething to the edifying of Gods Church in this preſent conjuncture of the affairs of Religion in this Kingdom. To this I might adde the commands which to the ſame effect I have received from other perſons of great Authority. But as the publiſhing of it hath been ſolely grounded upon the account Your *Excellency* was pleaſed to make of it, and the favourable judgement You paſſed upon it, I ſhall humbly beg leave to charge Your *Excellency* with all the blame which upon this occaſion might be laid upon me; and thus I ſhall think my ſelfe ſafely ſheltered on that hand. But I muſt ingenuouſly confeſſe, that I am much more to ſeek how I ſhall ſatisfie ſuch as ſhall find it ſtrange, that I ſhould take the liberty to prefix to a ſingle Sermon, one of the *greateſt* and moſt *Illuſtrious Names* of this preſent Age, which ought not to be *ſeen* but *engraved* in *Marble* or *Braſſe*, or upon the *Frontiſpiece* of thoſe eminent *Works*, which as Your *Fame* ſhall laſt as long on *Earth*, as the *Sunne* in *Heaven*, and whoſe Volumes give their Authors leave to make their *Dedicatory Epiſtles* (well to the bulk of a full *Panegyrick*, without any the leaſt diſproportion between them. Where on the contrary, it is moſt certain that a much longer Diſcourſe then this whole Sermon amounts unto, would not ſuffice to make an *Epitome* of that *Elegy* which Your *Excellency* hath purchaſed by that long *ſeries* of ſignal actions which have ſhined moſt brightly without interruption throughout the courſe of Your *Heroical Life*. Though nothing ſhould be ſaid of Your

Excellencies

Excellencies moſt Illuſtrious Houſe, and not any one beam of the Glory of Your Anceſtors were borrowed to make a reflexion upon Your Perſon. It was Your own perſonal worth, *My Lord*, as well as the favour of His late Majeſty of moſt glorious and immortal memory, which raiſed Your *Excellency* to the greateſt employments at ſuch an age, wherein others are ſcarcely able to manage their own private buſineſs. When that violent tempeſt which hath theſe many years ſo cruelly battered all theſe Iſlands, had ſnatched out of *Ireland* that skilful Pilot, who ſo worthily ſate at the Helm of it, none was found better qualified then Your *Excellency* to ſucceed him in that important Adminiſtration. And though it be always a great honour to any Subject to repreſent the Perſon of his Prince, nevertheleſs it may be ſaid (in that conjuncture of affairs) that that high Dignity of Vice-Roy was as much an exerciſe which His Majeſty gave to Your eminent Vertue, which he knew full well, as a preferment beſtowed upon Your *Excellency* by his intruſting You with that faire flower of his Crown. And the truth is, Your *Excellency* met therein with a world of difficulties, the minds of men being ſo far debauched from their duties, that it was almoſt impoſſible to apply any art whereby to govern them. But therein Your *Excellency* acted with ſo much Prudence, ſhewed ſo undaunted a Courage, and ſuch high Abilities in every reſpect, that all men unanimouſly conſent in this, that if it had been poſſible for that Kingdom to have been preſerved to its lawful Poſſeſſor, and that God had not decreed, that with his other Kingdoms, this alſo ſhould be forced from him, that he might afterward in a miraculous manner reſtore them.

them all at once unto his anointed Servant, to the end he might thereby be obliged, and with him all his Subjects, to acknowledge, that he holds them all immediately from his hand, and that by him he reigneth; I ſay, if that Kingdom could poſſibly have been preſerved, His Majeſty had found in Your *Excellency* a Depoſitary capable of returning him a faithful account of ſo great a Truſt.

Neither is Your *Excellency* become more famous by your Actions, then by your Sufferings. For His Sacred Majeſty being ſtripped of all, You would not then remain within Your Caſtles, and Your Palaces, as every one knows Your *Excellency* might have done, had Your Spirit been ſo low and mean as to endure to hold any thing from the favour of Rebels. You had not the leaſt reſentment for the loſſe of thoſe vaſt Demeans wherein You exceed any Subject in *Europe*. You quitted them without regret, freely and cheerfully; and, which is more, with a matchleſſe Courage You parted with all that was deareſt and neareſt unto You: even with that Virtuous and Illuſtrious Conſort which God had given You, and with that fair Iſſue wherewith Your Marriage hath been bleſſed; and all this to follow our *David in the Wilderneſſe*. This reſolution doubtleſs was exceeding generous, and worthy Your *Excellency*. But yet ſomething more was required to render Your *Excellency* that which I ſhall preſently ſay that You are, and what You ſhall be in the eſteem of Poſterity to the end of the world. This noble Reſolution of Yours was to be crowned with Perſeverance, and a Perſeverance of a very long continuance. And this Your *Excellency* hath ſo handſomly performed, that all *Europe* hath taken notice

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of it, even with admiration. For neither the continual and laſting Proſperity of the Uſurpers, which ſeemed to exclude His Majeſty out of His Dominions for ever: nor the cold indifferency of His neareſt Allies, who looked upon His affaires as deſperate: nor thoſe ſtraits whereto the greateſt of Kings hath frequently been reduced even for His own ſubſiſtence, and of thoſe few faithful Servants that never forſook Him, were never able to ſhake Your Loyalty, nor in the leaſt to coole the fervency of Your zeale to his ſervice. *France*, *Germany*, the *United Provinces*, *Flanders*, *Spain*, and thoſe other Countries into which that incomparable Prince was led by Divine Providence (that they might, when God had brought Him back againe into his own, and therein ſubjected all under His Empire, envy our happineſs) are eminent witneſſes of what I ſay. Your *Excellency* having had the honour to accompany His Majeſty in all His Travels, and to ſhare with him in all His troubles. And for theſe reaſons (yet without detracting from the praiſe of any one) we may conclude without the leaſt ſcruple, that Your *Excellency* deſerves the *Name* of the UNBLEMISHED SUBJECT. And that is, no doubt, the Character our Hiſtory, if it doth You right, will beſtow upon Your *Excellency*. Mean while, I humbly offer this Meditation of mine to Your *Excellencies* Protection, how unworthy ſoever it may be of ſo great a Patronage, if it be only looked upon in order to what is mine. I the rather Dedicate it to Your *Excellency*, becauſe therein I aſſert the ſame Religion, in the defence of which Your *Excellency* hath done and ſuffered ſo much. And I aſſert it againſt the ſame Adverſaries, which made head againſt it in *Ireland*, even thoſe very men,

which

which though they ſeemed as contrary as *Fire* and *Water*, yet had combined in *Arms* againſt Your *Excellency* to ſuppreſs the ſame. And I Dedicate it to your *Excellency* to the intent all thoſe who ſhall read it, may know that it was a PROTESTANT OF THE OLD STAMP, that hath kept his Faith *unſpotted* towards his God in the midſt of ſo many temptations, & evil examples; who hath likewiſe born away the prize of Loyalty towards his Prince. I beſeech that great God who hath cauſed Your Excellency now at laſt to reap the fruits of your perfect Loyalty, that he will be pleaſed likewiſe to crown Your holy Faith with thoſe glorious rewards he hath promiſed unto it, having made You during the happy courſe of many years a great example, as of Piety towards himſelf, ſo of all manner of bleſſings both of Heaven and Earth, to all ſuch who *Fear God, and Honour the King*. I am with all due reſpect, and poſſible ſubmiſſion,

Your EXCELLENCIES

Moſt humble, and moſt

obedient Servant

JOHN DUREL.

To let the world know, what is the judgement of the Paſtors of the Reformed Churches beyond the Seas, touching our Book of Common-Prayer, *and the Rites and Ceremonies therein preſcribed, it was thought fit to ſet here before this following Sermon (which tends wholly to the vindication of the ſame) theſe Extracts out of certain Letters written by the Reverend Learned and Godly Miniſters of the French Reformed Churches of the Towns of* Paris, Roüen *and* Caën, *the three moſt conſiderable Congregations of the whole Kingdom, both for the number and quality of the members of them. And the* Reader *is deſired to take notice, that Monſieur* de l'Angle, *and Monſieur* Daillé, *were* Moderators *of the laſt* General Aſſembly *of the ſaid Reformed Churches of* France *held at* Loudun, *Anno* 1659.

Rouen ce 5. Decemb. 1661.

Out of a Letter of *Mounſieur de l'Angle* the Father, Miniſter of *Rouen.*

Sir, my moſt honoured Brother,

I know not whether I have thanked you for your Sermon: If I have not done ſo, I ſhould have done it. For it is an excellent preſent, which you have made me; you ought to have it Printed with your *Liturgie* in *French* of the ſame Volume, to be as its Angel-guardian, and to accompany the ſame, *in ſecula ſeculorum.* Amen.

Monſieur & treſhonoré frere,

JE ne ſai ſi je vous ai remercié de voſtre excellent Sermon; Si je ne l'ai fait je l'ai deû faire, car c'eſt un excellent preſent que vous m'aves fait, vous le deves faire Imprimer en meſme Volume que voſtre Lithurgie Françoiſe afin qu'il lui ſerve d'Ange Tutelaire & qu'il l'accompagne in ſecula ſeculorum. *Amen.*

De Caën ce Decemb. 1661.

Out of a Letter from *Monſieur Bochart* Miniſter of *Caën*.

Sir, my moſt honoured Brother,

I Am very much obliged to you for the Copies of your Sermon, which came to me almoſt at the ſame time with your Letters. I have read it to both our Families, with great approbation of the heads of them, who you may well think, have been followed by the reſt. Your Text is very well choſen, very well expounded, very well applied.

Monſ. & treſhonoré frere,

JE vous ſuis treſobligé des exemplaires de voſtre Sermon qui me ſont venus quaſi en meſme temps que vos Lettres. Je l'ai leu dans nos deux familles avec grande approbation des deux chefs, dont vous pouvez bien penſer que le reſte à ſuivi le branſle. Voſtre texte eſt tresbien choiſi, bien expliqué, bien appliqué.

A Paris ce 8. *Decemb.* 1661.

Out of a Letter from *Monſieur Gaches* Miniſter of *Paris*.

I Paſs to your Sermon, which was brought to me three dayes ago, and which I forthwith read with great greedineſs. If you did ſtand in need of an approbation after that of your Biſhops Chaplain, I would adde mine to the ſame moſt willingly.

JE paſſe à voſtre Sermon, qu'on m'apporta il y a trois jours & que je leu d'abord avidement. Si vous aviés beſoin d'approbation apres celle du Chappelain de voſtre Evêſque, j'y joindrois tres volontiers la mienne.

De Paris le 9. *jour de l'an,* 1662.

Out of a Letter of *Monſieur Daillé* the Father, Miniſter of *Paris*.

Sir, my moſt honoured Brother,

I Crave your pardon that I have not rendered you the moſt humble thanks I long ſince

Monſ. treſhonoré frere,

JE vous demande pardon de ne vous avoir pas pluſtoſt rendu les remerciements treſhumbles

ſince owed you, for that Copy of your *Liturgy* you have beſtowed upon me; And I further acknowledge now the new obligation you have lately put upon me, by ſending me that Sermon, which came to my hand ſome days after your obliging Letter of the 21. *Novemb.* I have read it with great ſatisfaction for the handſomeneſs of the work, which is perfect in all its parts, as well for the pureneſs of Language, as for the choice and excellency of thoſe conceptions and reaſons you make uſe of therein. To my apprehenſion nothing could have been better writ upon the ſubject. And I am of your mind, that *they are things indifferent in their own nature*, or at leaſt not ſo important; that we may not either be without them, or tolerate them according to the exigencies of the Church.

que je vous dois depuis long temps, pour la part que vous m'aves faite de voſtre Liturgie; & j'ajoute maintenant ceux que je vous dois tout fraiſchement pour le Sermon qui m'a eſté preſenté de noſtre part quelques jours apres voſtre obligeante Lettre du 21. Novemb. *Je l'ai leu avec grande ſatisfaction pour la beauté de l'ouvrage, achevé en toutes ſes parties, ſoit pour la pureté du Langage, ſoit pour le choix & l'excellence des penſées & des raiſons que vous y employes. Il ne ſe pouvoit rien eſcrire de mieux ſur ce ſuiet a mon avis. Je ſuis de voſtre avis,* que ce ſont des choſes indifferentes de leur nature, *ou du moins non ſi importantes, qu'on ne puiſſe ou s'en paſſer ou les tolerer ſelon l'intereſt de l'Egliſe.*

De Paris l' 11. *Jan.* 1661.

Out of a Letter of *Monſieur Daillé* the Son, Miniſter of *Paris*.

THe general Doctrine of your Sermon hath ſo much of reaſon in it, and agreeth ſo well with truth and juſtice, that to my apprehenſion, it cannot be contradicted by any whatſoever, no not by

LA Doctrine que vous eſtabliſſes en general dans voſtre Sermon eſt ſi raiſonnable & ſi conforme a la verité & a la juſtice, qu'a mon avis elle ne peut eſtre conteſtée par qui que ce ſoit, non pas meſme par ceux qui ne ſont

ſuch as are not of your judgment in every particular, and who do not approve of thoſe cuſtoms which are peculiar to the Church of *England*, which you likewiſe maintain in the ſequel of your diſcourſe As for me, methinks you plead ſo well their cauſe, that as you ſtate and explain them, not only I ſee no venome therein, I ſee nothing ill or dangerous in the uſe of them; but rather on the contrary, I hold that they may help forward the edification of thoſe Churches where they are by cuſtome eſtabliſhed.

pas de voſtre ſentiment dans le detail & qui n'approuvent pas les couſtumes particulieres de l'egliſe Anglicane, *que vous maintenes auſſi dans la ſuite de voſtre action. Pour moy il me ſemble que vous y plaides ſi bien leur cauſe, que non ſeulement de la faſſon que vous les poſés & que vous les eſclairciſſes, je n'y trouve point de venim, je ne voy rien de mauvais ni de dangereux dans leur uſage, mais qu'au contraire je tiens qu'elles peuvent aider a l'edification des Egliſes ches qui elles ſont paſſées en conſtume.*

Here might be added the approbation of many others, as of *Monſieur Tricot*, *Monſieur Roſel*, *Monſieur du Vidal*, all three Miniſters of the Reformed Church of *Tours*, and as choice men as any the French Reformed Churches have, and as well verſed in our Engliſh affaires; who in a Letter written by one of them in the name of all to *Mr. Hieroſme*, the other Miniſter of the French Church which hath ſubmitted to the Church of *England*, have theſe words, *We have received and read with ſingular ſatisfaction the Sermon wherewith Mr.* Durel *hath preſented us, and we do eſteem of it according to the value of ſo good a piece.* But if the aforeſaid Teſtimonies do not ſuffice to convince, that the Reformed Churches abroad approve of the Book of *Common-Prayer* of the Church of *England*, for whoſe defence this Sermon was firſt delivered, and afterwards publiſhed, no other will ſuffice, be they never ſo great, or ſo many.

THE

THE LITURGY

Of the Church of *England* aſſerted, in A Sermon.

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1 Cor. 11. 16.

But if any man ſeem to be contentious, we have no ſuch cuſtome, neither the Churches of God.

WHen on the one hand I reflect upon the late troubles you have undergone, the continual Croſſes you have daily met with, and the uncharitable practiſes which from time to time have been ſet on foot to ſcatter your publick Aſſemblies, and to conſtrain you to go ſeek the edification and the comfort of your ſouls as far, with as much toil, and with the ſame inconveniences as if ſtill you lived under thoſe Powers, who remove as far as poſſibly they can, the *Sanctuaries* of God from the *dwellings* of the faithful that frequent the ſame.

And when on the other, I call to mind the happy change of your condition, and that I ſet before my eyes thoſe advantages which from thence will accrue unto you, by Gods

bleſſing upon us all both People and Paſtours. When I ſee that that favourable Aſpect of the Heavens, which bringing back our *Great Monarch* into His Kingdoms, hath along with Him alſo brought back Peace, Safety, and good Order, and hath diſpelled all evil both from Church and State by his preſence, the ſame hath alſo had its influence upon your holy Aſſembly, to procure its reſt, and to give it a certain and fixed place, wherein from henceforth it may with all convenience have its exerciſes of Piety, and ſerve God without fear of any moleſtation; I cannot (even raviſhed with your happineſs) forbear crying out, as of old upon an occaſion not unlike unto this the Prophet *Eſdras* did, 1 *Eſdras* 7. 27. *Bleſſed be the Lord God of our Fathers, who hath put ſo good a thing as this in the Kings heart.*

But to the end you may profit by theſe advantages, and that the Church of Chriſt may likewiſe be edified thereby; before all I exhort, and conjure you in the name of God, not only you who are Members of this flock, and who knowing that the Diſcipline which we are obliged to follow in this place is good and holy, and in all reſpects moſt capable of edifying every good Soul, have ſubmitted your ſelves unto it, without ſcruple or heſitation: But you alſo (if any ſuch be here) who being prejudiced, and who for want of being well informed, cannot yet cloſe with it. And you whom curioſity onely to ſee what is done in the midſt of us hath drawn hither; I ſay, I exhort and conjure you, as many as be here preſent, in the name of that great God, whom you profeſs to worſhip and fear: by the zeal you ought to have for his Glory, and the edifying of his Church, and by the intereſt of your own Salvation, that you bring hither, ſome of you, diligence and attention; others humility, and a mind capable of inſtruction; and all charity, and a mutual bearing one with another; and that above all things you ſtrip your ſelves of that Spirit of *Contention*, whereof Satan our common enemy, hath made uſe in all ages, to ſow diviſion in the Church of Chriſt, and therein to make thoſe wide breaches, and lamentable deſolations, which expoſe her to all the invaſions, and affronts of her Adverſaries,

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and which make her to them an object of laughter and scorn, whereas on the contrary she *would be terrible* to all of them, as an *Army marching with displayed colours*; though they were yet much more nnmerous, and more incensed than they are, if the several members which compose the same were wise enough, to stick close together, in that straight union which alwayes ought to be inviolable among brethren. And to the end I might have a fit opportunity to shew you, both the *Nature*, the *Causes*, and the effects of this dismal Spirit of *Contention*; and to teach you the means whereby to preserve your selves from it, and to shake it off when you are threatned, or already seized with it, I have taken for the subject of my present Meditation the words of the holy Apostle which were read unto you. *But if any man seem to be contentious, we have no such custom, neither the Churches of God.*

Our Lord and Saviour had by the Ministry of Saint *Paul*, gathered a fair and numerous Church in the City of *Corinth*; but Satan who alwayes, and in all places stood ready to endeavour to pull that down which the Apostles had built up, had assaulted that Church with his whole might, and all his cunning, to bring it to ruine. He had raised persecutions against it from without: he had infected within it many of its members with the contagion of Vice, and venom of Error. And those whose Manners he could not corrupt, nor Faith pervert, he had divided them about things which do not concerne the body and substance of Religion, but are only the circumstance, and as it were, the cloathing and the out-skirts of it. Their differences were not about *Vice* or *Virtue*. The controversie was not about the saving Truths of the Gospel, or those Heresies which subvert the same. The question was only about the manner of Gods worship, about a *Hat* or a *Cap*, a *Veil* or a *Hood*; for either Sex had made a party. The custom was (whether the Apostles had established it, or whether they had only approved and confirmed it) that men should stand bare-head in the Congregation, and that women should be covered with a *Veil*.

There were found both men and women so far unreason-

able, and of ſo croſs a diſpoſition, as to deny to conform to that cuſtom. Some men would needs be covered, and ſome women uncovered. Thereupon Saint *Paul* inſtructs both the one and the other, and having given them reaſons why this difference was thought fit to be obſerved between the two Sexes in the holy Aſſembly; he ends his diſcourſe with the words of our Text, which he holds ſufficient to give ſatisfaction to thoſe perſons, who, though reaſonable, yet had not fully yielded to his former diſcourſe, and to ſtop the mouth of the moſt obſtinate and moroſe: *But if* (ſaith he, notwithſtanding all this) *any man ſeem to be contentious, we have no ſuch cuſtom, neither the Churches of God.*

For the right underſtanding of theſe words, and that we may profit thereby, two things are therein to be conſidered. Firſt, what it is to be contentious. Secondly, what the Apoſtle tells us here concerning the *cure* of this *Malady*, in thoſe who are ſo unhappy as to be moleſted, and to moleſt others therewith. For contentious men are like thoſe unpatient and peeviſh perſons who diſturb a whole houſe for the leaſt pain they feel at their fingers end: or like thoſe Cowards who alarum their Quarters upon the leaſt *panick fear* that ſeizeth them.

Religion as well as Morality requires that men be of a mild, facile, and complying diſpoſition, that they ſhun conteſts and diſputations; and that they never keep any ſtir, or quarrel with any one whatſoever, as little as may be, but much leſs with the Church of God. Nevertheleſs a man is not to be reputed contentious, who doth not alwayes, and in all things abſolutely comply with all the world. The Prophets of the old *Covenant* were commanded to *cry aloud* (as the Scripture ſpeaks) againſt *Vice*, and the abuſes in *Religion*. And when they held their peace, they were compared to *dumb Dogs*, who ſeeing Thieves in their Maſters houſe, make no noiſe to drive them away. *John* the *Baptiſt* did ſo well acquit himſelf in this particular, that he was upon that account called by Prophecy a *crying voice*, as if he had been all *voice*, all *noiſe*, all *thunder*, and all *ſtorm* againſt ſin. Our Lord and Saviour *Jeſus Chriſt*, who is the *meek* and *humble*

of

of heart, whose *voice* was not heard in the *streets*, notwithstanding did not forbear to fight with incomparable zeale against the corruptions of the life, the hypocrisie of the carriage, and the errours in the Doctrine of the Pharisees. The holy Apostles in this as in all other things, did imitate their divine Master. Saint *Paul* himself who here reproves contentious men, hath, as well as his Collegues, even with heat, disputed against the Rulers of the Synagogue; against the Philosophers and false Teachers; and generally against all the adversaries of the Truth, on all occasions, that ever were offered. Insomuch that he did not spare even Saint *Peter* himself; when he apprehended that he did not *walk uprightly* in those things which related to the edifying of the Church. Did not the *Tertullians*, the *Irenæuses*, the *Athanasiuses*, the *Augustins*, with the rest of those valiant Champions of the Primitive Church, contend, exclaim, make a noise, and stoutly oppose? but it was only when they did see that there arose in the Church such Arch-hereticks, who did (as it were) strike God directly in the face: and that there crept into it such errors as assaulted the very heart of Religion, and made deadly thrusts at it.

It was the self same zeal for God which opened the mouths of those great and holy men, who were the *Worthies of Israel*, in those later ages of the Church, whom God made use of in the time of our *fore fathers*, to take in hand that great work of Reformation both in this Kingdom, and in all other Countries, from whence have been rejected the errors, superstitions, and the other abuses which the Pope and his Emissaries had introduced into the Christian Religion. Whereby it was become so disfigured, that scarce could it be known, when compared with what it had been in the mouth, writings, and practice of the holy Apostles, and their nearest successors. A man is not therefore contentious for disputing, contesting, crying, and keeping a great stir when there is cause for it, and the thing deserves it. In this case to be silent were to be *luke-warm* and cowardly; and it were the way to incurre the punishment wherewith our Saviour threatens them that are such, when he saith that he will

spew

ſpew them out of his mouth. But when thoſe things only are called into queſtion, which are either altogether indifferent in their nature, that is, neither good nor bad, but in the right or ill uſe that is made of them: or which it may be, do not ſute ſo well as ſome others would, which might be ſubſtituted in their room; or which appear unto us barely uſeleſs and ſuperfluous: or which have really ſome inconvenience in them, ſuch as one might juſtly wiſh were laid aſide. To conteſt thereupon with the ſame heat, as if it were about the Fundamentals of Religion, to be *opiniatre* and obſtinately bent upon it, diſquieting themſelves and others alſo, and thereupon to ſow trouble, diviſion, and war every where, rather then to acquieſce therein, and to conform to others, in ſubmitting to the order eſtabliſhed, and to other things received and confirmed by practice. Such certainly do not know what Spirit they are led by, no more then thoſe Diſciples did, who would needs draw fire down from Heaven to conſume a whole City, becauſe it had not ſhewed all due reſpect and teſtimonies of affection, which it ought to have done to our Saviour. And this is to be wholly poſſeſt with a ſpirit of contention and debate.

Men fall into that contentious humour, firſt through Ignorance, when they are not well informed of the nature of things. For example, when one ſets the ſame price and value upon the leaves and the bark of the tree, as upon the fruit it ſelf. When one believes that a nail or tile in a houſe, are of the ſame concernment as a pillar or a beam. When one cannot diſcern between the more and the leſſe; between well and better: and when that is looked upon as ſimply evil, which is only ſo in ſome reſpects, or what is not perfect in all degrees. Secondly, they fall into this humour of contention through Pride and Jealouſie, for *by Pride cometh contention*, ſaith wiſe *Solomon*, *Prov.* 13. 10. When they diſlike ſome things, becauſe they are not of their making, or becauſe preſcribed and impoſed by Superiours: or becauſe others whom they contemn or hate, have had a hand in them. In a word, they become contentious through meer obſtinacy, which makes them ſtill to aſſert what they have once

once maintained; and ſtill too blame what they have once cryed down, though they are conſcious, they have no reaſon for either. But this it is, that if they ſhould do otherwiſe, it were to confeſſe that they were miſtaken, and that they were in an Errour and in the wrong, vvhich is too great a ſelf-denyal to a certain kind of people.

Woe to that People, woe to that Church, woe to that Society whatever it be whom God ſo far afflicts, as to ſend among them ſpirits of that temper, and to ſuffer them at any time to riſe to that degree of power, which enables them to manifeſt how far their ill humour may ſpread, & what effects it is able to produce; when there is nothing to keep it within the limits of moderation, and to reſtrain its excurſions and exceſſes. A wild Boar in a Vineyard, a Wolf in a Sheepfold, a violent ſtorm of Hail upon a Corn-field ready for the ſickle, an impetuous torrent which runs and ſpreads all over a plain, do not cauſe more diſorder. For the ſaid humour ſpoiles, deſtroyes, plucks up, pulls down, and finally hurries all without difference, whatever falls under her hand, or lights in her way. And ſhe is no longer able to ſuffer any thing, but what ſhe does and orders her ſelf. Would to God that the ſad and woful experience we have had of it theſe many yeares both in Church and State in theſe three Kingdoms, did not eaſe us of the trouble of ſeeking in other Countrys, for examples to confirm whether it be ſo or not! And would to God that their ill humour had ſo far left them who have been ſick with it, and that the force of its venome, were ſo much extinguiſhed in thoſe where it is yet to be found, that there were no more cauſe to fear its contagion. and no more need of ſpeaking of it, nor of ſeeking of proper remedies to drive it away, and to prevent it, to avoid all manner of relapſes. Howbeit, before we treat of its remedies, we muſt ſpeak a word of its effects in the Church of *Corinth*: for (beſides that our Text binds us to it) this will ſerve to anſwer an objection, in ſhew not inconſiderable, which might be made againſt ſuch as oppoſe contentious perſons. For may it not be objected to them, that by this their oppoſition, they fall into the ſame extreme, and that themſelves become

come contentious? And would it not ſeem much better, if they ſhould comply with ſuch perſons, by yielding unto them what they demand, and by ſuffering them to govern themſelves after their own fancy, thereby to induce them to be ſilent, and to procure peace; then by oppoſing them, to fall into diſputes, and ſometimes into an open War? This it is that humane prudence doth ſuggeſt, and what doubtleſs is ſometime expedient to be done, according to the juncture of affaires. But St. *Paul* who knew how to diſcern between things prohibited, and things not expedient, though they are tolerated; who ſo far condeſcended to the *Jewes*, as to cauſe *Timothy* to be Circumciſed, thereby to gratifie them, and who was of ſo complying a diſpoſition, as to become all things to all men, to win ſome to his Maſter, notwithſtanding did not think it convenient in this preſent caſe, to comply with the contentious of the Church of *Corinth*. I confeſſe the matter was not great: for it was not about any Fundamental point of Faith, it was not obout the Language that Prayer ſhould be ſaid in; nor about the object it was to be directed to, that they diſputed. They did not ſo much as queſtion what perſon it was that ſhould pray in the Congregation: The only queſtion was about the different manner that the Apoſtles had thought it convenient that either Sexe ſhould hear it in, and ſhould be preſent at that Service which was rendered to God in his Church. Nevertheleſſe, though the thing in it ſelf was of ſo mean a conſequence, he is unwilling to ſooth in their ill humour, thoſe contentious perſons who were ſo raſh as to violate the Orders Eſtabliſhed in the Church of God: And he thinks it more expedient to inſtruct, and to reprove them.

He takes this courſe with them, firſt becauſe he knowes that *contention* taken in general, whatever the cauſe of it be is a moſt dangerous thing; and which (if order be not the ſooner taken to ſtop its progreſſe) ſoon degenerates into *Schiſme*, from which men readily paſſe into *Errours* and *Hereſies*. The contention of the *Corinthians* had already proceeded thus far, and brought forth all theſe evill effects in that Church; as appeares by the 18. and 19. Verſes of this Chapter,

Chapter, where the Apostle tells them that he heares that there be *divisions* among them, and that he sees them already in the High-way which leads to *Heresies*, towards which they hasten apace. These are the usual consequences of all sorts of contentions in matters of Religion. For straight-way the contentious divide into parties, and that party they have once embraced they stick to obstinately, holding themselves obliged in honour to do any thing in the defence of it; even to dye rather then forsake it, thereby to purchase the praise of being zealous, couragious, and constant.

Secondly, the Apostle holds it more expedient to instruct and rebuke the contentious of *Corinth* in the present case, then to suffer them to act according to their fancy, though it be but about a bare Ceremony: Because he knows the method, and the *depths of Satan*. For this crafty Enemy doth never thrust those he intends to make his Instruments so far at first dash, as he meanes to drive them by degrees: He doth not so much as discover unto them his intentions. Many who become the great props of his Empire, would at first have withdrawn themselves with horrour from his service, if they had known what gulf he intended to precipitate them into, and of how many evils he meant to make them the unjust and fatal instruments. All that he inspired at first into the contentious persons of *Corinth*, was to the men that they should be covered in the Congregation during the time of Divine Service, and to the Women that they should be uncovered, contrary to what had been prescribed unto them. But he had no sooner won thus much upon them, which doubtlesse to them seemed a very small matter (although it be alwayes a great matter for to resist the Orders of the Church) but he drove them a great way further. From the contempt of a meer Ceremony, he carryed them to assault the Holy Sacrament of the Lords Supper; and from the irreverence in Prayer and Prophesie (whether by Prophesie be understood the preaching of the word, or the singing of the Praises of God) he led them to the profaning of that Sacred Mystery. And so great became that profanation, that it cannot be spoken of without horrour, some becoming so

inſolent and brutiſh as to make themſelves drunk in the Feaſts of Charity (as they termed them) which uſed to accompany that Sacrament. Hath not that old Serpent bethought himſelf of the ſame craft? And hath he not uſed the ſame method to ſeduce many amongſt us, who no doubt would have abhorred themſelves when they firſt received his pay, and fought under his banner, if they could then have ſeen themſelves in that condition they have been in ſince. At firſt they had only ſome ſmall matter to object againſt our Biſhops, our Liturgie, the manner of our Adminiſtring Baptiſme, receiving the Holy Communion, and againſt our Eccleſiaſtical Diſcipline. In the end have not ſome or other of them come to that paſſe as to reject all manner of Miniſters, all manner of Liturgies, even to the Lords Prayer, the Creed, and the ten Commandements; abſolutely to condemn Infant Baptiſme, and the Celebrating of the Lords Supper, either wholly neglecting it, or receiving it onely with a ſmall number of ſelect Members, as if all others had been Excommunicated: and finally (under pretence of maintaining their Chriſtian liberty) to make themſelves right *Independents* in all things. O how happy had we all been, both they and we, if ſome great Apoſtle like St. *Paul* had inſtructed and rebuked them as he did the *Corinthians*! Or rather, if they would have hearkened to his reaſoning, and yielded to his advice! For let them ſay what they will, God never left them without a witneſſe. And what St. *Paul* did in his time ſay unto the contentious of *Corinth*, hath he not ſaid the ſame over and over, in his writings to the contentious of this Kingdom? *But if any man ſeemeth to be contentious, we have no ſuch cuſtom, neither the Churches of God.*

That is the laſt and the great Remedy he preſcribes them for their cure. And ſuch a remedy it is no doubt, as is capable to cure any ſpirit that is not altogether incurable, when its ſqueamiſhneſs proceeds only from a Ceremony, it cannot reliſh. Yet it is not the onely remedy which he applyed to cure thoſe of *Corinth*, for he had before offered them others. For as the holy Apoſtles never conſtituted any thing

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in the Churches of God, but upon very good and pertinent grounds; in the fore-going Verſes he alledged ſeveral reaſons for that particular: Some taken from what Men and Women are in relation each to other, and what both are in relation to Chriſt: others from the preſence of the holy Angels, who never fail to be preſent in the Aſſemblies of the faithful, and who doubtleſs cannot but be much offended if they ſee Men or Women wander from that reſpect and modeſty, which ought to appear in their behaviour when they are Aſſembled in the Church, *which is the houſe of the living God*, to ſerve and worſhip him, and to pay him their homages. He appeales even to Nature, which teaches either Sex that diſtinction, and that modeſty which he requires of them, when they come into the preſence of God in his holy Church.

But as for contentious ſpirits, as he knows that they do not eaſily yield, and that they have ſtill ſomething to reply, whether right or wrong; eſpecially when the debate is about a Ceremony of which it is not to be expected that a Mathematical demonſtration ſhould be made, no more then it can of Moral things, wherein Philoſophy it ſelf confeſſes that there is none to be given. He comes to the laſt reaſon, which alone ought to ſuffice in things of this nature, though no other could be alleadged, and which indeed ought to be alleadged alone without any more adoe, when we have to deal with contentious perſons. It is in a word, ſaith he, that it is not the cuſtom for men to be cover'd in the Church, nor for Women to be uncovered. He alledges many reaſons for it (as we obſerved but now) for thoſe who are capable of ſatisfaction. And thus we are to proceed with reaſonable perſons. But for ſuch whom no reaſon can ſatisfie, and who will be alwaies talking, diſputing, contradicting, and clamouring, he doth not think them worthy of any other anſwer, then telling them that ſuch is the cuſtom received and practiſed in the Church of God. Let them talk, anſwer again and again, aske never ſo many queſtions, though they never acquieſce nor be ſilent, that's all they are like to have of the Apoſtle, or of any rational man who is acquainted

with ſuch, as indeed it is all they deſerve, to wit, *We have*, or, *we have not ſuch a cuſtom.*

There is no one action either in a civil life, or in the practice of Religion, which is not accompanyed with certain circumſtances, the reaſon of which (more then what is derived from cuſtom) would puzzle the moſt experienced and clear-ſighted in things of this nature; if they were asked why ſuch a thing is done, or why done in this manner and not in another; or why it may not as well be done thus, or thus? Not doubtleſs, but that there are or have been ſome reaſons for it, but either they are forgotten, or no longer thought good, or indeed are no longer ſo. For it happens frequently that the ſame reaſon which at one time hath been forceable, to oblige to the doing of a thing in ſuch a manner, is not of the ſame validity to bind to do the ſame at another time. What is then to be done in this caſe? Muſt ſuch things be therefore neglected, contemned, or violated? God forbid: So long as they ſhall be in force, ſo long as thoſe to whom the care and inſpection over things of this nature is committed (whether Magiſtrates or Paſtors) ſhall think fit they be obſerved; and ſo as long as they themſelves obſerve them, and ſhall inſiſt upon this ground, *We have*, or, *have not ſuch a cuſtom*; every private perſon is bound with all humility, meekneſſe, and without noiſe, contention, or murmuring to ſubmit themſelves thereunto. In *France* (for example) it is the cuſtom there when any one ſneezeth to ſalute that perſon, and to make ſome ſhort wiſh and prayer in her behalf. And though many reaſons be alleadged for this Ceremony, there is not any one certain or ſatisfactory, or which may take place in this preſent age. Beſides, it is the cuſtom in the Reformed Churches of that Kingdom, at the cloſe of the Communion to ſing the Song of *Simeon* kneeling. And it would puzzle any one to bring a reaſon why the Canticle of *Simeon* ſhould be ſung in that poſture, rather then the Pſalmes of *David*, many of which are Prayers throughout as well as this. But it is enough to ſatisfie any rational perſon, to alleadge cuſtom in theſe two particulars, as in all other things of the ſame nature. And more then this is not

required

required to bind men to conform to what others do; unleſs they mean, not onely to be reputed contentious, ſuperſtitious, and ridiculous, but really to be ſuch.

But when beſides the cuſtom of every particular Church (which alone is ſufficient to oblige to a Conformity therewith, not its members onely, but even all who upon occaſion happen to meet with them) it may be farther alledged, that it is the univerſal practice of all other Churches, as Saint *Paul* doth in this place; where after he hath ſaid that whether the other Apoſtles and himſelf, whether the Church of *Philippi*, where he was at the writing of this Epiſtle, *had no ſuch cuſtom*, he addeth, *neither the Churches of God.* I ſay a Cuſtom ſo generally received is of ſuch conſideration, as addes very much weight to a thing to cauſe it to be obſerved. For although what Saint *Auguſtine* ſaith, viz. *That what is received univerſally in all places, which is not found to be eſtabliſhed by the Decree of any Council, ought to be held of Apoſtolical inſtitution*; were not as certain as it is probable; yet were it not to be altogether *contentious*, and to be poſſeſt with a *ſpirit of contradiction*, and *frowardneſs*, made, as it were, in oppoſition to all others, as to withdraw from a cuſtom generally received and allowed of by all the World? And who can poſſibly come to that paſs, but ſuch as are exceeding raſh and preſumptuous, or ſuch as abound over much in their own ſenſe? And whereas the Apoſtle requires that men be ſoberly wiſe, are not ſuch even drunk, giddy and ſtupified with their own wiſdom? that is, they have ſo much of it, or at leaſt think ſo, that they have none at all.

Now Brethren, you have heard what it is to be, or not to be *contentious*. You have ſeen the cauſes and the effects of this malignant humour, together with the remedies proper thereunto. And you find, I am confident, that although ſick perſons deſerve pity, yet ſuch as be *contentious* are rather fit to ſtir up anger, and to provoke the moſt moderate and patient natures. And I confeſs ingenuouſly that the Church of *Rome* might with a juſt indignation look upon as many of us as are in this Kingdom, in *France*, in *Germany*, *Holland*, *Switzerland*, *Poland*, and elſewhere, who have *proteſted*

ſted againſt her abuſes and rejected them; if we had been moved thereunto (as they ſay we have) by a meer ſpirit of Contention. There is, without doubt, never a Church of the ſeveral Countries we have mentioned, but can fully clear her ſelf of that imputation. But I dare farther affirm that none of them all can juſtifie themſelves more clearly, then the Church of *England* can; nor who hath given leſſe cauſe to be reputed contentious then ſhe. *Rome* had brought Tyranny into her Government, making of her Biſhop a God upon Earth, ſhe had mingled *Tares* with the good *Corn*; *Errors* and *Hereſies* with the *ſaving Truths* of the Goſpel. She had added to the *reaſonable Service* of God, *unreaſonable Superſtitions* and *Idolatries*. She had extended her *Tyranny*, ſown her *Tares*, and ſpread her *Superſtitions* even into this *Iſland*. The *Ocean* which ſevers us from the reſt of the *World*, not having been able to protect us from her Invaſion, and Uſurpation. What was then to be done in this caſe? Was it juſt to be ſilent, and like *dumb Dogs* in this conjuncture: or rather was it not high time to cry out *with open mouth*, as the Prophets did? Therefore our Arch-Biſhops, Biſhops, and other Miniſters of our Church have *cryed aloud*. But they did ſo well temper their zeal, joyning with it ſuch moderation, prudence and underſtanding, that they have not exclaimed againſt any thing, but what was altogether intollerable, and what deſerved to be abſolutely decryed. Taking as much care in preſerving what was good, and in reducing to their lawful uſe thoſe things which had been abuſed, as in aboliſhing all that was either abſolutely bad, or altogether uſeleſs and ſuperfluous. The fervent zeal for the the glory of God wherewith thoſe holy men were enflamed, and which did bear up many of them to the courage of ſuffering Martyrdom, and ſealing with their blood the Truth of the Goſpel, did not hinder them from making that judicious and neceſſary diſcrimination. They rejected from the three parts which make up Religion, to wit, *Doctrine*, *Government*, and *Publick Worſhip*, what was therein to be rejected? From Doctrine, *all manner of Errors*; from Government, *that Tiranny* which the Pope had uſurped over the

the other Pastors, who are Bishops by as good a Title as himself; from Publick Worship, *Superstitious and Idolatry*. They did not think it necessary to take a quite contrary course to all the established customs of the Church of *Rome*, but only to such things as were amiss. On the contrary they rather endeavoured to retain all that was yet sound in that Church. And for those things which were bad only by being abused, they reduced them to their lawful use: giving all the world by this their proceeding, to understand that their intention was not to destroy the Church, but only to reform it; nor to forge a new Religion (as they falsly suggested) but to restore that which Christ and his Apostles had taught us, to that purity which we see it hath in their writings, and which it hath had in the practise of the Primitive Christian Church. If they had been of the same mind which many at this day seem to be of, who believe it enough to make a thing bad, and to bind men to cut it off, if it be found in the Church of *Rome*; upon this principle they would have been necessitated to have rejected the *Lords Prayer*, the *Apostles Creed*, and those of *Athanasius*, and of *Nice*, which the Churches of *France* have comprehended in their Confession of Faith, as well as ours hath done in hers. In a word, the whole Bible which the Church of *Rome* professeth to embrace, though she doth not follow it, must have been burnt. We must no longer have believed in God, nor prayed unto him, or given him thanks, nor given alms, or fasted, nor built Churches, or met therein to serve God in a solemn manner. And why? because *Rome* doth all this. In this case *Rome* had indeed had just cause to have accused them of being *Apollyons*, destroyers, and the Authors of a new and unheard-of Religion. But they were of another temper, and were more wise and judicious (God be praised) as we find to our comfort: otherwise they would have made a strange Reformation. Therefore as they have left in the Doctrine all those Truths which are found in Scripture, which is the only spring from whence they ought to be drawn; so they have left in the Ecclesiastical Government, not a *Pope*, that is, an *insolent Master*, who acts as if he were a Prince

a Prince and Soveraign Lord over his Brethren, and who intermeddles ſo far as to depoſe even Kings, and to transfer their Kingdoms; becauſe there is not the leaſt track of any ſuch Officer either in Scripture, or Antiquity, but a lawful Subordination of Paſtors, which is found both in Antiquity, and holy Writ.

In the ſame manner they proceeded alſo in the Worſhip of God. Becauſe there is no one *ſet form* of it in Scripture (our Saviour having left his Church to that freedom to order the ſame according to their wiſdom, as ſuted beſt with the times, places, and manners of the ſeveral Nations among which it was to be eſtabliſhed) they judged they could not do better, then in retaining the ſame form of worſhip, which the univerſall Chriſtian Church had for the ſpace of many Ages happily made uſe of, fitting the ſame the beſt they could to the manners and *genius* of this Nation. And this they did after they had purged it of the Invocations to Saints and Angels: of thoſe Prayers which were grounded upon the merits of the Martyrs, and the pretended vertue of Relicks: of Prayers for the dead, Exorciſmes, Salt, Spittle, Unctions, and ſuch like ſtuff: and eſpecially from the Maſs which the Pope had inſerted into it, and which had defaced, ſullied, and empoiſoned that faire Liturgy of the ancient Church. Let *Rome* ſeriouſly confeſs this proceeding, and then let her accuſe the *Reformers* of the Church of *England* of having been *contentious*; if it be found that either they have laid aſide, or taken up any one thing whereof it may be ſaid, that the holy Apoſtles, or Apoſtolick Churches *had*, or *had not ſuch a cuſtom*. But ſhe never was able to do it, nor never ſhall.

But although there never was any Church leſs contentious then this Church of *England*, yet never did any, from the firſt beginning of the Reformation unto this preſent day, meet with ſo many contentious ſpirits as ſhe hath done. And though her hands were againſt no man, yet the hands of almoſt every man have been againſt her. And it ſeems that ſhe like her Redeemer hath been, as it were, *ſet up for a ſign* Luke 2. 34. *which ſhall be ſpoken againſt*. Though the moſt violent enemies that ever ſhe had, except thoſe of *Rome* (though I do not

not know whether they ought to be excepted) could never charge her with any Errour in Doctrine, yet they have endeavoured what they could to abolish the publick confession of her Faith. They have endeavoured to overthrow her Government from top to bottom; though in the end Truth hath constrained them to acknowledge the same to be lawful. They have broken down the carved work of her Sanctuaries at once with Axes and Hammers. They have broken, carryed away, or profaned her Sacred Vessels. They have dispoiled her of her Revenues. They have shared among them her Vestments. And though the miraculous manner, whereby it hath pleased the Lord to raise her up again, from that deplorable condition into which her enemies had reduced her, ought to be to all of them (notwithstanding any appearances there hath been for a season, that he had wholy forsaken her) an evident proof that she is *her beloveds, and that her beloved is hers*; and an argument that her Reformation (since neither their craft nor violence which so far prevailed against it, were never able to destroy it) is certainly the *work of God*, and his *Counsel which shall stand.* And consequently that they would do wisely (according to the advice which *Gamaliel* gave to the *Jewes*) to forbear to annoy and molest her for the future. Nevertheless for all this, there are yet many at this day who mutiny against every part of her Service, blaming, and defaming the same, and using all possible endeavours to abolish it. They are offended at the *colour* of her Ministers Vestments, though it be the same wherewith Scripture teacheth us that holy Angels are clothed when they appear to believers on Earth, as likewise the Saints in Heaven. And if one had the same spirit of contention with them, it might be objected with as much reason, that the contrary colour which they fancy better is the colour of the Prince of Darkness. For they are chiefly offended thereat, because that colour hath been abused at *Rome*, and that Popish Priests use it in saying their Masse. As though there were not Black, Gray, and Tawny Fryers, and of all colours as well as White, who respectively abuse these colours in observation of the Institutions of their several Orders.

Psal. 47

Rev. 4. 4. & 7. 9. & 15. 6.

And as the colour of the veſtments uſed in the Church of *England* hurts the eye-ſight; ſo doth the *tuning* of her *voice* offend the eares of theſe people. They diſlike that Muſick ſhe uſeth in ſinging Pſalms in proſe, though it be either altogether the ſame, which *David* and his ſinging-men made uſe of in ſinging the Praiſes of God within the Holy Tabernacle, or at leaſt a Muſick which comes very near unto that, and much nearer, doubtleſs, than that which theſe contentious perſons are willing to, and do ordinarily make uſe of. Is it not a ſtrange and pitiful thing that rational creatures ſhould diſpute, and quarell one with another about colours? That perſons who profeſs Chriſtianity which is ſo reaſonable, ſhould upon ſo ſlender * an account as is that of the uſe of a White Surplice, dye the Fields and Scaffolds with the innocent bloud of their Brethren, and (O incredible and before unheard-of prodigy) with the Sacred bloud of their lawful Soveraign in whoſe preſervation, they were bound to ſhed every drop of their own! And that they ſhould come to the loud noiſe and ſhot of Guns, partly becauſe our Churches Muſick begins with a third or a fourth, or ſome other note, and not with a ſecond, or a fifth, as theſe Gentlemen would have it.

* One of the Kings Murtherers (*Axtel*) at the time of his death, being asked, what was that *cauſe* for which he fought and for which he ſaid he dyed, he anſwered, it was, *to have no Common Prayer Book and no Surplice*, and that, *O they ſhould take heed of the Surplice.*

Neither is their contentious diſpoſition leſs ſeen in all the reſt. They would not have the People to make a Confeſſion of their ſins with an audible voice after the Miniſter, nor that they ſhould bear any part, or anſwer in the celebration of Divine Service. They take it ill that certain words or ſentences, and the Lords Prayer it ſelf ſhould be repeated more then once. Nay they even think that we give too often glory to God, as though they were jealous of it. The ſign of the Croſſe which is made upon the fore-head of Infants after Baptiſme, goes currant with them for a groſſe Superſtition, for an uſurpation of Gods Authority, and a meer relick of Popery. The poſture of humility, and ſelf abaſement when we receive the pledges of our Salvation in the holy Communion of the Lords Supper, by the hand of his Miniſters is to them a ſtumbling block. They hold for ſuperſtitious obſervations of Times and Days, and for the very

very ſame holy-days in all reſpects, with them of the Church of *Rome*, the commemoration which we make yearly on ſet times, of the Myſteries of our Redemption through Chriſt, and of the wonderful grace of God to the bleſſed *Virgin*, to the holy Apoſtles, and to others of his bleſſed Servants whom the Scripture mentions with praiſe, as inſtruments of Gods glory for the ſalvation of the faithful. Neither will they be ſatisfied unleſſe all things are ordered according to their fancy. If I had none but contentious perſons for my Auditors, I would give them no other anſwer then this, *that we have no ſuch cuſtom*, and might adde with our Apoſtle, *neither the Churches of God.* For to ſay nothing at preſent of the Primitive Chriſtian Church, after whoſe model our Church hath ſo Religiouſly endeavoured to conform her ſelf in her Reformation, it is certain that there is not any one of the things which theſe people condemn as evil in our Church, which is not practiſed in one or other of the Reformed Churches beyond the Seas: or which they do not either approve of as good and neceſſary, or at leaſt bear with as indifferent. I could eaſily make this good, did I not fear to treſpaſſe upon your patience. Nevertheleſs I think that without incurring this fault, I may venture to tell you by the way, that the Churches of *Hungary*, *Tranſylvania*, *Lithuania*, *Poland*, the great and the leſs, and the remainders of the Church of the Brethren of *Bohemia* (who of all Chriſtians were the firſt Reformers in theſe latter times) have not onely their Liturgies very like unto ours both in matter and form, but that they uſe them alſo after our manner. There the people repeat aloud the Prayers after the Miniſter. They ſtand up at the rehearſal of the Confeſſion of the Chriſtian Faith, and they bear their part in certain places at Divine Service as is practiſed among us, namely in their great *Litany*, which is the ſame with ours: for they have many others, eſpecially in *Lithuania*, and in *Poland*. In the *Bohemian* Churches, and in thoſe of *Poland* which follow the ſame Confeſſion, they receive the Sacrament kneeling: They obſerve the Feſtival days of Chriſt, of the Virgin, and of the Apoſtles. And the ſame is alſo practiſed in thoſe

Churches of *Poland* and *Lithuania*, that are of the *Helvetian* Confeſſion. And in all theſe Churches, and in many more which I could name, they bury their dead with certain Forms which contain Hymns, Prayers, &c. even as ours. But ſuppoſing this Auditory to be compoſed of rational perſons, I rather chuſe to render a reaſon of all theſe things, as I ſhall now endeavour to do as briefly as may be.

Our Liturgy is an admirable piece of Devotion and Inſtruction. It is the marrow and ſubſtance of all that the Piety and Experience of the firſt five Centuries of Chriſtianity found moſt proper to Edification in the publick Aſſemblies. It is a Compound of Texts of Scripture, of Exhortations to Repentance, of Prayers, Hymns, Pſalmes, Doxologies, Leſſons, Creeds, and of Thankſgivings: of Forms for the Adminiſtration of Sacraments, and for other publick duties of Chriſtians in the Church. And of Comminations againſt impenitent ſinners. And all this mixed and diverſifyed with great care expreſly to quicken devotion, and ſtir up attention.

The Inſtructions conſiſt in the order which is ſet for the reading of the Holy Scripture every day in the year: and in the choice made of certain Chapters of the Old Teſtament, and of certain portions of the Goſpel, and of the Epiſtles of the New for *Sundays*, and for *Feſtival Days*, which are called *proper Leſſons*, and the *Goſpel*, and the *Epiſtles* for the day. All this ordered with ſo wiſe an œconomie, that thoſe, who have Devotion and leaſure enough to come to Church, and be preſent at Divine Service every day Morning and Evening, may hear the whole Bible read every year. The Old Teſtament once, and the New (wherein we ought to be more converſant) no leſs then thrice. And the Book of Pſalms (which is ſo excellently uſeful for the Conſolation, Sanctification, as alſo Inſtruction of all believers in any condition whatſoever, but eſpecially in adverſity) no leſs then twelve times. And for other places, where people cannot meet but upon Sundays and Holy Days, are extracted out of the Old Teſtament for the firſt Leſſons Morning and Evening, all the moſt remarkable Hiſtories and chief Prophe-

ſies

ſies of the ſame. And out of the New (beſides the Inſtructions which our Saviour gave to his Diſciples in his Sermon upon the Mount, and his other Divine exhortations) are ſelected, the moſt Illuſtrious Miracles of his Life, and theſe are called the *Goſpels.* As alſo the principal places, either for Doctrine or Manners, of the Epiſtles of St. *Paul*, and of the reſt of the Holy Apoſtles, and of the Revelation, which are termed the *Epiſtles.* And although the Church of *England* makes that diſtinction which ought to be made between Canonical Books, and thoſe which are called Apocrypha, declaring that no Article of Faith can be grounded upon them, but upon the firſt only; yet ſhe hath ſelected certain Chapters, and even whole Books of the latter to be read, after that the former, which ſhe holds to be alone of Divine inſpiration, have been read in that order, which I have now repreſented. But nevertheleſs ſhe orders them to be read by reaſon they contain ſome Hiſtories, which are part of the Hiſtory of the Jewiſh Church, and a continuation of the ſame. And as in the 39. Articles it is expreſſed: *For the example of life, and for the inſtruction of manners, and not to eſtabliſh any Doctrine.* So as the Church of *England* cauſeth them to be read publickly only for the ſame reaſons for which the Primitive Church read them, and for which they are commonly bound up in one Volume with the Canonical Books in the Reformed Churches of *France*, and in all others; none, that I know, having ever left them out wholly before the late Empiriks of this Church.

To theſe we may alſo add the three *Creeds*, that of the *Apoſtles*, the *Nicene*, and that of *Athanaſius*, which our Church orders to be publickly recited among other means which ſhe uſeth for the inſtruction of believers. To the Apoſtles *Creed* is added that of *Nice*, becauſe it doth more eſpecially teach the God-head of the Son, and of the Holy Ghoſt. And to theſe two ſhe joyns that of *Athanaſius*, where in a wonderfull manner is expreſſed whatſoever the Scripture doth teach, concerning the incomprehenſible myſtery of the moſt glorious Trinity, and that of the Incarnation of the Son of God, the depth of which is no leſs unſearchable:

able: becauſe upon theſe two moſt wonderful myſteries the whole ſum of Chriſtianity doth depend, which in the ſaid *Creed* are ſet out in as clear tearms, as ſo ſublime a ſubject can permit. All that this *Liturgy* contains beſides is proper to teach humility, zele, and devotion, eſpecially the *Litany*, and all that is compriſed in the ſeveral Leſſons, Prayers, Confeſſions of ſins, and in the forms of thankſgiving, which is appointed for the celebration of the Lords Supper: but your own experience being better able to inſtruct you in theſe particulars, then all I can ſay upon this ſubject, I ſhall only ſpeak a word of the manner wherein the Church orders the recital of the *Decalogue*. He that pronounceth it muſt be a *Miniſter*, as another *Moſes* ſent from God, the whole Congregation devoutly kneeling all the while, making a ſerious reflection upon the commandments of God, upon the want of care they have in time paſt been gnilty of, to obey the ſame, and upon their unability, as of themſelves, to do bettter for the time to come; and thereupon they ought to beg his pardon, and implore his aſſiſtance, ſaying with a loud though humble voice, *Lord have mercy upon us, and incline our heart to keep this law*: there can be nothing more powerful to touch ſinners to the quick, & to draw them from their evil courſes, then the *Commination*, to which the whole Congregation is bound to ſay *Amen*, after every particular denuntiation of Gods curſe upon all ſorts of ſinners who perſiſt in their ſins. Not to wiſh them curſed (as ignorant, & contentious ſpirits raffirm contrary to truth) but as it is expreſly ſet down there *To the intent that every one being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentance, and may walk more warily in theſe dangerous days, eſchewing ſuch vices, for the which they affirm with their owne mouths the curſe of God to be due.* For the words are not *curſed be*, but *curſed is* he who commits ſuch, or ſuch a ſin. Which ſaying doth not import any imprecation of a *Curſe*, but declares it only. And then the *Amen*, which every one ſaith, is not an expreſſion of any wiſh made that the thing may come to paſſe, but only an intimation that it is ſo. For in truth it ſignifies in this caſe, not *ſo be it*, as it uſually doth,

but,

but, *so it is*; which would be so nevertheless, though it were not pronounced. Our *Liturgie* hath also set forms of administring Baptism, Marriage, and for the visitation of the sick, all very proper and fitted to their subject. It hath also a form for the Confirmation of Children, which binds the Parents and the Ministers to bring them to their Bishop, to render him an account of their Faith when they are capable; to make a solemn and publick profession that they will live, and dye in the belief, and observation of those things their God-Fathers, and God-Mothers promised for them at their Baptisme, that they should believe and do, and after that to receive the blessing from their Pastor, who gives it them solemnly with the Imposition of hands, and with Prayers. And all this without *Chrisme*, or *Box* on the ear, or without any such superstitious or superfluous Ceremony. And as Children are the guift of God, and as they are formed in the Womb, and come out of it into the light of the living, through his wonderful goodness, wisdom, and power; the Church commands that the Mothers being risen out of Child-bed come upon their first going abroad into the publick Assembly, there to return thanks to God for so signal a mercy, and prescribes the manner wherein to do it. Finally, it is therein ordered, that the dead be buried in a decent and solemn manner, in hope of a blessed Resurrection. And to the intent that Ministers, who together with their relations and friends come to perform this their last duty to them, may not be silent in an occasion wherein so much may be said, and that they may comfort them who survive; and lay before them the shortnesse and vanity of this life, and exhort them to improve it to their best advantage, while God suffers them to enjoy it; there are certain places of Scripture appointed, such as are fit for that purpose, which they are enjoyned to read; whereunto they are to adde certain Prayers, not for the dead, to whom they are useless, but for the living, that they may profit by the example that is set before their eyes.

It is required of the people that they repeat aloud the *Confession of Sins*, that they may be the more sensibly affected thereto-

therewith. Which cuſtom ought to be the leſs wondered at in this Country, by how much (beſides the benefit which I now obſerved, that pious ſoules do always reap by it) every one knows it is the cuſtom in publick tranſactions, which concern only ſome particular perſon, as in tendring of an oath, that every one is bound to repeat aloud, word after word, the forms of it, that the thing may be the more expreſſe, and may make a deeper impreſſion into the minds of men. But as for the *Confeſſion of Sins* to God, whom we have offended, if we had a lively ſenſe of them, it would be needleſs to bind us to do it with a loud voice, when we ſtand before his Tribunal. Did you never read in Hiſtory, in what manner whole Towns and Armies, having committed ſome great offence, have come together in a body to their Magiſtrates or Generals, to beg their pardon, crying all with one voice for mercy? The great reſentment of their crime, and their earneſt deſire to have the ſame remitted, cauſing every particular man to utter that ſpeech, which they intended one man onely ſhould make in their behalf. And as often as this hath happened, the event hath manifeſted that ſupplications thus united, re-inforced, and uttered with ſuch violence of affection, have moved to compaſſion thoſe to whom they made their addreſſes. In like manner we are enjoyned by the Church to lift up our voice to God with one accord, to the end that the *Confeſſion* of our *Sins*, and the *Prayers* we joyne therewith, may obtain pardon for them, and produce the ſame effect in moving his tender compaſſions towards us. And theſe joynt ſupplications of ours will infallibly have this effect, if the heart which ſends them, and the mouth which utters them, doth at the ſame time ſtir up the bowels, and the whole man to a true compunction, according to the intention of our wiſe and pious *Reformers*.

The Prayers of our *Liturgy* are ſhort for the moſt part (for a reaſon muſt alſo be rendered of this ſhortneſs, ſince ſome diſlike it) and they do ſeldom compriſe more then one thing, to the intent they may be the better comprehended, and may cauſe the leſs diſtraction when they are made. And to the end the whole Congregation may be quickned up to a neceſſary

a neceſſary attention, and that they may feel the ſecret motions of an holy joy, the Church hath thought fit they ſhould bear a part in the reherſal of the *Canticles* of *Praiſe*; as of this, *We praiſe thee O God, we acknowledge thee*, and of the like. The repeating of certain Prayers which contentious perſons call *vain repetitions*, are outward ejaculations, and productions of the inward zeal of a pious Soul, like unto that reiterating of our Saviours upon the Croſs, *My God, my God*; and that of Saint *Thomas*, *My Lord and my God*, when being ſurprized he acknowledged his error. They are like to thoſe Repetitions of the fifty ſeventh *Pſalme*: *Be merciful unto me O God, be merciful unto me.* And of the 123. *Pſalm*, *Have mercy upon us O Lord, have mercy upon us.* And to the raptures of the *Seraphims* when they cry out thrice, *Holy, Holy, Holy*, Iſa. 6. It is the fervent zeal for Gods glory, and the holy extaſies that men are ſeized with through the contemplation of his incomprehenſible perfections: and it is the earneſt longing that they have to be heard, which naturally cauſeth them to utter ſuch repetitions. And when it was ordered by thoſe who framed theſe parts of our *Liturgie*, that they ſhould be therein inſerted; it was done partly out of a charitable ſuppoſition, that that earneſt zeal, and thoſe holy raptures, and vehement longings which beget them when they are in the heart, from whence they ought to aſcend into the mouth, would really place them there: and partly to ſtir them up and to beget them in the heart when they are not there, and to increaſe them when they are but faintly in it. As experience teacheth all truly devout and pious ſouls, that theſe things contribute to the mutual production of one another. The zeal, the joy, and the fervent affection produce theſe Repetitions of *Praiſes* and *Prayers*; and theſe Reiterations beget a godly zeal, a ſpiritual rejoycing, and an earneſt deſire of being heard. I confeſs that theſe Repetitions are vain, if they are made without affection and attention; but then it is the vice, and the fault of the perſons, and not of the thing. If men fell into that error which our Saviour prohibits, when he ſaith, *Uſe not vain repetitions*, as often as they repete the ſame word, or ſentence, or prayer

more then once, *David* among others had fallen into a very groſs one, repeating in the 136. *Pſalm* ſix and twenty times theſe words; *O give thanks unto the Lord, for his mercy endureth for ever.* And in the 150. where he repeats no leſſe then thirteen times (though this *Pſalm* contains but ſix verſes, and thoſe very ſhort) *Praiſe the Lord.* And when theſe *Pſalms* are ſung in all the Reformed Churches of *Europe* according to the order therein eſtabliſhed, do they not commit the ſame fault? We alſo have been guilty of it, as many of us as have at this day ſung theſe words of the *Pſalm, Let the people praiſe thee O God, let all the people praiſe the,* and the ſame again a little lower.

But it were a ſmall matter if the cenſure of contentious perſons did only light upon us, and upon all the Reformed Churches. It were a light thing if it fell only upon Prophets, nay upon holy Angels, Seraphims, and Cherubins. But their cenſuring of us (which I conjure them ſeriouſly to conſider) becomes a blaſphemy againſt the Perſon it ſelf of the Son of God, Jeſus Chriſt our Lord, ſince it alſo lights upon him. For that gracious Redeemer being in his Agony, and praying to his Father, doubtleſs with moſt vehement affection, repeated three times the ſame Prayer. And again he went away and prayed, *and ſpake the ſame words*, as Saint *Matthew* and Saint *Mark* expreſly obſerve in the faithful Narration of that mournful paſſage of his Life. And Saint *Luke* ſaith that the *laſt time he prayed more earneſtly*, though he repeated the ſame words. If this great example doth not ſtop the mouths of all contentious perſons as to this ſubject, all that remains for us to do in their behalf, is to commend them to God, and not to give over *repeating* our prayers for them, until we ſee them become more reaſonable.

Theſe Repetitions which I ſpake of but now, which follow one another either immediately or very neer, are not, nor ought to be made (as the thing it ſelf declares) but of certain words, or ſentences, or very ſhort prayers. Upon this account if the ſeveral Repetitions of the *Lords Prayer*, which are to be found in our *Liturgy*, were made either immediately one after another, or within a ſhort ſpace, or if we repeated the

the ſame by number, as thoſe of *Rome* uſe to do, who repeat it *ſeven* times in ſaying their *Beads*, and *ſixteen* times in ſaying their *Roſary*, always interpoſing *ten Ave Maries* one after another, between *two Pater Noſters*, unleſſe it be in the beginning, where they ſay but *three* of them only. I ſay upon ſuch an account we might juſtly be cenſured for uſing *vaine Repetitions* in theſe places of our *Liturgy*. But it is not our *practice*, which in ſhort is thus. The publick and ſolemn Service which we render to God in Church Aſſemblies, is intermixed (as I have already ſaid) with Prayers, Leſſons, Hymns, and Rehearſals of *Creeds*, ſo that we pray at certain ſeveral Returns. And as often as we bend our knees before God in Prayer, we joyn to our other Prayers either in the beginning, or middle, or end of them, that which our Saviour himſelf hath taught us, and the which he hath ſanctified with his own mouth. And ſuch is our *cuſtom*, both becauſe our Saviour when he gave us this *Form of Prayer*, commanded us *to ſay it when we pray*. And becauſe it is a moſt perfect Prayer, which comprehends all we can ſtand in need of, and which ſupplies whatſoever can be wanting, and imperfect in thoſe we make our ſelves. The ſelf ſame reaſons have alſo obliged the Churches of *France*, and all other Reformed Churches, to repeat ſeveral times (as you know they do) this very prayer in their *Liturgy*. And the ſame likewiſe oblige thoſe Proteſtants which follow the *Auguſtan Confeſſion*, and thoſe of the Reformed Churches of *Holland* to ſay it ordinarily before and after Meals, at the end of their Graces. And I do not believe that ever there were any Chriſtians upon Earth (beſides our *contentious ones*) who did wholly lay aſide the uſe of it in the holy Aſſemblies, as theſe have done, to the great ſcandal of all the Reformed Churches who have heard it, and believe it. For many there are among them who will hardly be perſwaded to credit the report, what aſſurance ſoever hath been given to make them to believe it, the thing appearing to them ſo contrary to piety, and to common ſenſe.

The peoples ſaying *Amen* at the end of every prayer, in token of their attention, conſent and devotion, is grounded

upon the expreſs words of Saint *Paul*, 1 *Cor.* 14. and confirmed by the practice of the Primitive Church, as ſtands upon Record in the Writings of the pureſt and moſt venerable Antiquity, *Juſtin Martyr. Apolog.* 2.

The Paſtors inviting the people to joyn with them in celebrating the prayſes of God, and their Reſponſes ſet together, make a ſacred Harmony, imitating the manner wherein *Eſay cap.* 6. and Saint *John* (*Revel.* 19.) repreſent that Saints and Angels praiſe the Lord in Heaven, anſwering one another at ſeveral turns (amongſt other things) *Holy, Holy, Holy, Amen, Hallelujah, Amen, Hallelujah*, that is to ſay, *So be it, praiſe the Lord, So be it, praiſe the Lord*, not believing that either they have, or that he can ever be ſufficiently praiſed. The frequent repetition of our *Glory be to the Father, and to the Son, and to the Holy Ghoſt*, is alſo an imitation of the ſame Doxology of theſe Triumphant Spirits. And it was introduced into the Church in oppoſition to the enemies of the Trinity of perſons in the God-head. And as there never wanted ſuch pernitious Hereticks, the uſe of it hath been ſtill reteined in the Church, and placed (as was judged moſt convenient) at the end of every *Pſalm*, and of ſome other *Canticles*; it being reaſonably ſuppoſed, that the words therein conteined, ought to excite and ſtir up all the faithful who heard, recited, or meditated them, to praiſe the Lord and magnifie his holy name.

The *ſign* of the *Croſs* which is made upon the Forehead of Infants *after* Baptiſm, is neither an addition to that Sacrament, nor the inſtitution of a new; nor yet a ſuperſtition as ſome imagine, I know not why. But rather are not ſuch both *contentious* and *ſuperſtitious* together, who living in a Communion where it is in uſe, do notwithſtanding reject it? It is no addition to the Sacrament of Baptiſm: for one of the Rubricks of our Liturgy, to wit, that which ſpeaks of the Baptiſm of weaker Infants, declareth, That an Infant baptized without this ſign is *lawfully and ſufficiently baptized*. It is no new Sacrament neither; for although it be a ſignificant Ceremony (as we ſpeak in this Country) ſuch as are, and ſuch as ought to be all Ceremonies

Ceremonies reasonable and proper to edification (otherwise it were impertinent to have, or to observe any) yet it hath no invisible Grace accompanying it, which is essential to constitute a Sacrament; neither do we pretend it hath. Finally the use of this sign, is no superstition, since we attribute no virtue unto it, as the Church of *Rome* doth. Its only use (as the words which are spoken at the making of it expresly declare) is only to signifie, as among the Primitive Christians. As when the King having created those noble Knights of his Order, bestows upon them the Garter and the blew Riband, as badges to be known by of others, and to put them in mind of the great honour done unto them. In like manner when an Infant hath by Baptism been enrolled in the *Militia* of the King of *Glory* Jesus Christ our Lord, this *sign* of the *Cross* is made upon his fore-head, to declare unto all such as are present, and as many as shall thereafter know that he hath received it, and to himself when he comes to years of understanding, that he was consecrated to Christ crucified; that he *hath put on* his Livery, and *wears* his Badge: that he is bound to crucifie the *old man*, and to bear the *Cross*; that to this he is called by our Saviour; that he ought in all places, and in the most dangerous occurrences boldly and openly to own the name of his Redeemer, without ever being ashamed with bearing his reproach.

As for our *Holy Days*, they might indeed be justly censured if we did observe them after the manner of the *Roman Church*. If we thought that by spending those days, partly in idleness, partly in superstitious devotions, we merited of God: if we believed that the cessation from the works of our ordinary imployments were in it self a thing acceptable to God, and made part of his service: if upon those *Holy Days* which bear the names of the blessed Virgin, or of the holy Apostles, or of the blessed Martyrs, we did offer up Vowes or Supplications unto them, or did *yield unto* them any part of that honour which is due to God alone. But thanks be to the Lord, we do no such thing. All that we do is that we set apart those dayes for the meditation of the Mysteries of our Redemption, and the commemoration of the Graces of God which

which did ſhine in the life, in the converſation, and in the departure of thoſe bleſſed ſouls: Reading publickly, and ſweetly revolving in our minds what the Scripture tells us of them, or what they themſelves have left in writing in that Sacred Volume; and praying to God that he be pleaſed to enable us to imitate them, and to profit every way by their holy inſtructions, and by their good example. And ſuch is the obſervation of thoſe Feſtivals which are markt in the Calender of our Liturgy, which doth not teach us to ſet a higher value upon one day, then upon another, as if there were ſome inherent holineſs in it; but only directs us to do that upon certain dayes, and in a certain Order, which it were to be wiſhed we did, or could do inceſſantly every day in the year, and which notwithſtanding, moſt men would never do, were it not for this good order which binds, and as it were compels them to it by a gentle and holy Law.

Finally, we receive the holy Communion kneeling, for the ſame reaſon for which men who are baptized in the Reformed Churches of *France*, after they have attained to yeares of diſcretion, receive the holy Baptiſme in that poſture. Not to worſhip the Bread or the Wine of the Lords Supper, no more then theſe worſhip the water in Baptiſme; but onely becauſe it is a poſture very becomming a wretched ſinner when he receives the Seale of the pardon of his ſins, and the pledges of his being reconciled with the great and dreadful God of Heaven and Earth, whom he hath wickedly offended. For this very reaſon they receive the holy Communion ſtanding in thoſe Churches I named now, it being alſo a poſture of reſpect, not with an intent to pay that reſpect to the Bread, or to the Wine, but to God only, and to his holy Son *Jeſus* our Lord in all this action. Every one knows it is the cuſtom in *France*, that Miniſters when they are ordained do kneel, and remain in that poſture, during the impoſition of hands upon them: and yet there are none ſo ſimple as to charge them with Idolatry, as though they worſhipped him from whom they receive the impoſition of hands. No more is the Church of *England* cenſured by any, becauſe ſhe binds

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the Congregation to hear the Commandments read *kneeling*, unleſs it be perhaps by thoſe poor deluded people called *Quakers*, who hold all men to be Idolaters, becauſe they ſalute one another, by pulling the Hat off when they meet. Our Saviour hath commanded us to celebrate the memory of his death in partaking of the Sacred myſtery of the holy Communion, but he never preſcribed the manner wherein we ſhould do it. He did only tell us that we *ſhould do this in remembrance of him*, but did not bid we ſhould do it in *this*, or in *that* manner, having left it, as all other things of that nature which are but circumſtances, to his Churches diſcretion. In ſo much that it belongs to her to order what ſhe judges moſt expedient for Gods glory, and moſt proper to edifie the *faithful*, and to quicken up their devotion. And therefore the Church of Chriſt hath in all ages made uſe of this liberty, having regulated theſe things diverſly, according to the diverſity of Nations, among which Gods providence diſperſed her. It was by vertue of this priviledge that the Church when ſhe reformed the ſuperſtitions which were crept into Religion in moſt of the States of *Europe*, ordered that the holy Communion ſhould in ſome places be received *ſitting* at the Table, in others *ſtanding*, and in ſome *kneeling*. Out of theſe three different manners ſhe hath made choice of the laſt to be obſerved in this Country, and in ſome others, as the moſt humble; and (as I ſaid juſt now) the moſt ſuitable to wretched ſinners, who come into the preſence of the great and dreadful Judge of all the world, to receive by the hands of his Miniſters the ſeal of the *remiſſion* of their *ſins*, not thinking it poſsible that any upon ſuch an occaſion ſhould ever ſhew too much humility, too much reverence, too much fear, and too much of an holy trembling. And it hath been ſo generally approved of by all Reformed Chriſtians of other Countries, eſpecially by thoſe of * *France*, that there never were any that did make any ſcru-

* *There never were any of our Communion in* England *after they had attained the knowledge of the* Engliſh *Tongue, but did willingly aſſiſt at Gods Service in your Churches, and receive the Lords Supper of the hands of Epiſcopal Miniſters, and of the Biſhops themſelves when occaſion was offered, which I profeſs I have done my ſelf not without profit, when I ſtudied Divinity at* Oxford *and* London, *M.* Bochart *in his Let. to Dr.* Morly.

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ple to conform thereunto, when they were amongſt us, before our late unhappy Confuſions, during which the enemy of all Reformed Churches hath in all places ſown his *Tares*, hoping by this means to divide *us*, and by our diviſion to weaken us, that he might once again reduce us under the yoak of his inſufferable Tyranny.

I had forgotten to take notice of an objection which is very frequent, and generally firſt and laſt in the mouths of thoſe who are *contentious* among us, againſt our *Liturgy*, to wit, ſay they, that it hath been taken out of the *Maſs-Book*, And this goes for a *terrible accuſation* in the minds of weak and ſilly people. But put caſe it were ſo, and that the ſame might be ſaid of our *Liturgy*, that all of us Proteſtants ſay of our own Doctrine, that it is all to be found in the *Belief* of the Church of *Rome*: For, we ſay, ſhe believes all that we believe (and we ſay it with Truth) but we do not believe all that ſhe believes. If then it may be concluded that our *Liturgy* is not good becauſe it is comprehended in the *Maſſe-Book*, or in the *Breviary*, we muſt by the ſame reaſon inferr, that our Doctrine is unſound, becauſe it is all to be found in the *Councils*, and in the *Writings* of the *Doctors* of the *Romiſh Church*. But if this laſt concluſion be not good, the firſt is no better, and (in truth) neither of them is, nor can be good, unleſs it be upon this ſuppoſition, that whatſoever is in the *Miſſal*, in the *Breviary*, and in the *Roman Councils* is bad and corrupt. But that were to lay a falſe principle: for ſo the *Lords Prayer*, the *Apoſtles Creed*, and many ſentences of *Scripture* which are uſed in that *Miſſal*, or in that *Breviary*, as alſo the Doctrine of the *Trinity*, of the *Incarnation*, *Paſſion*, *&c.* which are comprehended in the *Councils*, would all of them be but ſuperſtitions and hereſies. Again, to ſay that our *Liturgy* is naught, becauſe it hath been extracted out of the *Maſſe-Book* or *Breviary*, if that were true, yet it is juſt ſuch an argument, as if men had hit *Luther* and *Calvin* in the Teeth with this, that they were ſuperſtitious Popiſh Hereticks, becauſe they came the one out of a *Convent* from among *Fryers*, and the other out of a *Cathedral* from the midſt of *Prebendaries*, who were all infected with Popiſh hereſies

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and superstitions. And would they not have had great cause to complain, if upon this pretence they had been alwayes suspected, rejected, or condemned? Therefore as they were reputed sound and orthodox in that respect, after their Doctrine had been examined, and nothing was found therein of the *Leaven* of that of *Rome*, although they came out of her Communion; Let our *Liturgy* have but the same right done unto it; let it be examined, and that, if they please, with exactness and the greatest rigour; but in consequence let it be also declared innocent, if no harm be found therein, though that should prove true, that it had been wholly taken out of the *Mass-Book*, or *Breviary*; which will never be found to be so. For I dare say that among one hundred of them who so confidently affirm it, there is not one that ever saw the *Missal* or the *Breviary*, or but knows so much as what the *Books* are. And if we should put those *Books* into their hands, that they might produce some proofs of this rash affirmation, which is so frequent in their mouths, they would be infinitely puzzled. They would not find either in the *Missal*, or in the *Breviary*, that wise Oeconomy which our *Liturgy* useth in the reading of the holy Scriptures, nor those excellent passages which set before our eyes the greatness of our guilt towards God, and of his mercy in pardoning the same unto us, which passages are placed in the very beginning of it. They would not find there that godly exhortation to repentance, and to the confession of our sins in the presence of God, which followeth immediately the reading of those passages. Nor yet the Confession of sins, nor the Absolution which followeth the same, for there is not one line of all this in the *Masse-Book*. The *ten Commandments* are not to be found there, nor that Prayer which is made at the end of every *Commandment* which the Minister hath pronounced. Nor the *Commination*, nor several Prayers of the *Letany* or of the other forms. But in it they will meet with the *Lords Prayer*, the *Creeds*, the *songs* of *Zachary*, *Simeon*, of the blessed *Virgin*, and of some others which are word for word in the Scripture, or are extracted out of it, and are grounded upon the same, and were in use in the

mitive Christian Church before ever the *Mass* was hatcht. And these our *Reformers* did not believe they were bound to reject, no more then many holy and devout Prayers which are all directed to God, and founded upon the merits of Christ our Saviour, though superstitious men had abused them by the mixture of their own corrupt fancies, which have been all of them cut off. For in our *Liturgy* there is not (as I have hinted before) any Prayers to the Creature, or for the Dead, or any grounded upon the merits of Saints, or the pretended vertue of Relicks, or any new sacrifice of the Body of Christ, which is pretended to be offered for the Living and for the Dead, wherein properly lieth the venom and the abomination of the *Masse*. Therefore it is manifest that to say that our *Liturgy* is either the *Mass*, or taken out of it, is a meer slander, proceeding from malice, or ignorance, or both. And if those who compiled the same, have put any thing in it that was in the *Missal* or in the *Breviary* used at *Rome*; to that may be replied, what a great man who lived in the Communion of the Church of *Rome*, though he dissented from her in judgement, said one day to a certain person, who was complaining of those who had endeavoured to reform the abuses in Religion in these later days: *You forget* (saith he) *the greatest harm that ever they did, which is, that they have pickt out of our Religion all that was good in it.* Let us say the same of the Compilers of our *Liturgy*, that *if they have taken any thing out of the Missal or Breviary, they have taken out of them all that was good, and left behind all that was bad.* If notwithstanding these reasons any one shall yet *seem to be contentious*, all I can farther reply unto him is, *that we have no such custom, neither the Churches of God.* And doubtless it is the last answer which would be given to such contentious spirits any where else where they should manifest their ill disposition. For what would the Reformed Churches of *France* say unto such, namely, about the *Ceremonies* I have alledged, about their *singing* of the *song* of *Simeon* upon their *knees*, upon their *singing* in the same *posture* that *Versicle* which hath been added to the *ten Commandments* in meeter, and upon that meeter it self? And what would the *Dutch* Churches and those of

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Hassia say unto them, about their *singing* of the *Lords Prayer*, and the *Apostles Creed* in meeter in their Assemblies? Might they not as justly take offence thereat, as some do, because the *Creeds* of *Athanasius*, and that of *Nice* are sung in our *Cathedrals*? And what would the said *Dutch* Churches, together with those of *Poland*, *Lithuania*, and others of the Reformed, farther say unto such, about their using the *Trine aspersion*, as they call it, that is about their *sprinkling* of *Infants* three several times when they baptise them, to wit, once in naming the *Father*, once in naming the *Sonne*, and once in naming the *Holy Ghost*? Whereas in *France*, at *Geneva*, and in other Countreys as well as in this, they are sprinkled but one time, and Baptisme is administred all at once. Might not contentious persons take from hence an occasion to vent their common place against *significant Ceremonies*, since it is manifest that that Ceremony hath been instituted, and is practised by the said Churches to signifie the *Trinity of Persons* in the God-head? Secondly, might they not object that it is a superstition, an humane invention, and an addition to Christ his institution, which neither he, nor his Apostles (that we can find in Scripture) ever observed? And would they not have more cause thereupon to mutiny and make a Schisme in those Churches, then they have to separate themselves from the Church of *England* under the same pretences (though nothing near so well grounded) because of the sign of the *Cross* which is made upon the Fore-heads of Infants, not in baptizing them, but when they are solemnly received into the Church after Baptisme? Might they not in like manner take it ill that the *French* Ministers only among all the Reformed have their Hats on when they preach, as the Preachers of the Church of *Rome* have? And what if the fancy took them to upbraid the said Ministers (as some Popish Emissaries have done) that the blessing they pronounce when they dismisse their Congregation is a Jewish one, wherein there is no mention made either of the *Father*, *Sonne*, or *Holy Ghost*? And, lastly, if it came into their head to remember those strangers Churches,

who in this Nation receive the *Communion ſitting*, contrary to the practiſe, and to the expreſs prohibitions of the National Synods of *France*, that in ſo doing they make themſelves like unto thoſe damnable Hereticks, who openly blaſpheme againſt the Divinity of Chriſt our Lord and Redeemer, and who have made choice of this familiar way of receiving the *holy Communion*, becauſe they think themſelves as good as Chriſt; and many other things of this nature? And although I make no doubt, but that they would be able to give an account of all theſe matters, yet in the end they would be forced before they could ſtop the mouths of ſuch contentious perſons to come to Saint *Pauls* anſwer, *We have, or we have not ſuch a cuſtom.*

* *Synod of St. Maixant upon the tenth Article of the Chapter of the Lords Supper.*

Finally, that I may no longer detain you, I will conclude with the ſame exhortation wherewith I began, by conjuring you all, as you tender the edifying of Gods Church, that you would wholly ſtrip your ſelves of the ſpirit of contention. And conſidering that it is an effect of the wiles of Satan, who ſeeing that we (through the grace of God) agree in all things which are neceſſary unto Salvation, ſtrives to divide, and to incenſe us one againſt the other about *Veſtments*, or *colours*, or *muſick Notes*, and for *Ceremonies*, which in their natures are indifferent and innocent; ſubmit your ſelves with all humility unto that publick order which you find eſtabliſhed in the Church of God in this Kingdome while you live in it, and when the providence of God ſhall lead you into another Countrey, do the like there. It was the advice which Saint *Ambroſe* gave one day to the good *Monica* Mother of Saint *Auguſtine*; That pious Soule being troubled to ſee the Churches of *Rome*, and *Milan* to differ in certaine cuſtomes, namely, in not faſting upon the ſame dayes: *When* (ſaith that holy and reverend Biſhop) *I am at* Rome, *I faſt upon* Saturday, *and when I am here I do not faſt upon that day. Do you the like. In what Church ſoever you find your ſelfe, obſerve her cuſtome, if you will be offended at no body, and*

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that no body be offended at you. The same doth Saint *Augustine* write to one *Januarius* in an Epistle of his upon this subject. *That in all things of that nature (which commonly vary according to places) there is no better Discipline for a grave and wise Christian, than to do as he shall see done in all the Churches where he shall be; For,* saith he, *whatsoever is not contrary to Faith, or to good manners, ought to be held for indifferent, and observed according to the company that one liveth with.* Keep to this Rule, taking carefull heed, that you may never by a Schismaticall carriage confirme the common enemies of all Protestants, in the opinion which they seem to be possest with, that we have as many different Religions, as different Countries, and Liturgies. For the Truth is, that every where there is something to profit, provided we bring every where minds full of humility, docility, attention, and devotion. And I dare promise you that in the observation of our Order, you will find as much, and I should not erre, if I should say more edification, than you will in any other. Inform your selves aright of these things, make trial of them, reduce them into practise, and learn to understand them well, and then blame me if you do not finde in them what I promise you. Now if there hath been any amongst you, who being no better informed concerning our intention, and our Discipline, then the *Israelites* were in times past concerning the design of the *Rubenites* and their Associates in building an Altar on the other side *Jordan,* have been ready to condemn us, as *Israel* was ready to march against *Ruben, Gad,* and the halfe Tribe of *Manasseh;* I am confident that they, after the example of the said *Israelites,* who when they had communed with their brethren, were satisfied with their intentions, will also tell us, now they understand us, as *Phineas* did at that time, *This day we perceive that the Lord is among you;* that they will blesse us, and that their heart

heart will be towards us, as our heart is towards them, and that they will pray with all their ſoule that peace and all manner of bleſſings may be upon us, upon our families, upon our perſons, and upon this place. And peace be upon it, and upon them, and upon us, and upon the whole *Iſrael* of God, whereſoever diſperſed, with encreaſe of all manner of graces, from henceforth and for ever more. *Amen.*

FINIS.

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